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valuations, the genesis of ethical elements, and the like. The third part deals with class control, and the vicissitudes, system, limits, and criteria of social control.

It is one of the most vigorous, suggestive books in its general field. Dr. Ross has read widely and made the knowledge gained his own. He is full of clear, original thought, though the reader may at times think his originality is little more than that of vivid expression. The minister will read him with great profit for his challenges of conventional opinions, for the way the author compels the clergyman to revise his own conclusions or their defenses, and for the new fields into which he is taken.

The method of the book, as given in the statement of its object quoted above, is substantially that of the psychological school of sociology, from which most of the books on sociology for the last dozen years have come. That is, it attempts to account for the facts and explain the operations of human society by starting with the various psychical forces that produce social phenomena, and then tries to find out the way in which these produce social life and institutions. Or, to use an old phrase, it proceeds from the dynamic to the static rather than in the reverse order. This is certainly alluring. But are the results likely to be of permanent value? Does not this method reverse that of most of the other modern sciences, which begins with the familiar, concrete forms of social life, analyzes, compares, classifies them, and thus discovers their functions and moving forces and the way they work? If not, it assumes that this elementary work has been so far completed that approach from the psychological point is now safe and intelligible, which some will greatly doubt.

SAMUEL W. DIKE.

AUBURNDALE, MASS.

IDEALS OF MINISTRY. By A. WALLACE WILLIAMSON. London: Blackwood & Sons, 1901. Pp. 205. 3s. 6d.

THE author of this book is a Presbyterian pastor in Edinburgh. He was also lecturer on pastoral theology at the university, and we have in this volume the substance of his lectures. He calls attention to the historical continuity of the ministry from apostolic times to the present hour. True ministers are called to their work by Christ and by the church, the representative of Christ. Their work is "the cure of souls." Their distinctive characteristic is self-dedication, and the ideal of their service is self-surrender. After the elaboration of a few

such pithy and fundamental conceptions, our author briefly, but admirably, discusses the ministry of the word. The central truth of this ministry should be "God in Christ the salvation of the sinful world." The preaching should be real. "Preach what you know, or do not preach at all." Preach with that simplicity which comes from a clear, firm grasp of the truth. The author discourages preaching on disconnected texts. The truth should be presented in an orderly, systematic manner, so that all the fundamental truths of the gospel shall be unfolded in their vital relations to each other. Different kinds of sermons are designated; the style in which they should be uttered and the manner in which they should be delivered are discussed. The ministry of worship supplements that of the word. In thought the two are distinct. Neither can take the place of the other. The core of worship is the devotional spirit. In worship we approach God through Jesus Christ. The author helpfully sets forth the various parts of ordinary public worship, the elements that should find place in pulpit prayer, and the prominence that should be given to the public reading of Scripture. He condemns studied eloquence in prayer as contrary to its very nature, and recommends the perusal of devotional literature as an aid to the expression of worshipful thought. He also gives careful directions as to the ministry of the sacraments, baptism, and the Lord's Supper. He sets forth with considerable fulness the ritual that has grown up around the latter, with some of its variations, and closes his book with a chapter of unusual excellence on the ministry of life, the keynote of which is: "*Vita clerici est evangelium populi.*" While the book cannot fail to be helpful to all ministerial students, there is in it a distinctive local element. The lectures were delivered to young men preparing to enter the ministry of the Presbyterian church of Scotland, and their duties as ministers of that church are specially pointed out; still most that is urged is equally well adapted to ministers of other communions.

But much of the volume has an ecclesiastical rather than a New Testament atmosphere. The author calls baptism and the Lord's Supper "sacraments;" designates the latter as "the holy communion" — all of which is utterly foreign to the New Testament. He says that infant baptism is "based on no absolutely certain evidence of apostolic precept or practice," and yet he declares that it is "an ordinance of God," "an institution of Christ." When and where did God ordain it, or did Christ institute it? Such assumptions, to say the least, are hardly scientific. As to the consecrated bread and wine of the Lord's

Supper, he holds that "something less than material change we see, something higher than symbol—even seal as well as sign." Ordinary mortals find it quite impossible to apprehend what the middle ground between transubstantiation and symbol can be.

GALUSHA ANDERSON.

THE UNIVERSITY OF CHICAGO.

HOMILETIK. Von F. L. STEINMEYER. Leipzig: Deichert, 1901.
Pp. 329. M. 5.25; bound, M. 6.

ORIGINALITY of conception, freshness of thought, and clearness of presentation make this book one of the best German contributions to the study of homiletics. It consists of lectures delivered in the university of Berlin by the late Steinmeyer, and collected in a volume by M. Reylander after the author's death. After a valuable introduction, treating of the theme, the necessity, the possibility, and the leading principles of the science of homiletics, there follows a discussion of (1) the substance or subject-matter, (2) the organism, and (3) the purpose of the sermon. A historical sketch of celebrated preachers is given in an appendix.

If any preference is to be expressed regarding the contents of a book every part of which is valuable, we should say that the discussion of homiletical exposition, its ideas, principles, and method, deserves special mention. Of great value is the emphasis given to the fact that the Scriptures are the primary source from which should emanate all thought for the sermon; and of equal importance is the excellent advice given in this book to student and preacher in the study of homiletics and the use of the Bible.

Steinmeyer was an independent thinker in his chosen field, which makes these lectures not a mere reproduction of current views and rules, but an original treatment of the questions involved. At the same time, the author presents and defends the conception which, since Schleiermacher, has to a large extent become traditional among German writers on homiletics, namely, that the significance and purpose of the sermon consists chiefly, if not exclusively, in its being the expression of religious devotion.

Some points in his system would seem to demand a more precise statement. When, for example, in his treatment of the substance of the sermon he contends against the use of Christian dogmatics as material for the sermon, the question will arise at once: In what sense